617

THE JAINA GAZETTE

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Editors :

Jagmanderlal Jaini, M.A., Bar-at-Law.

Ajit Prasada, M. A., LL. B.

C. S. Mallinath Jain.

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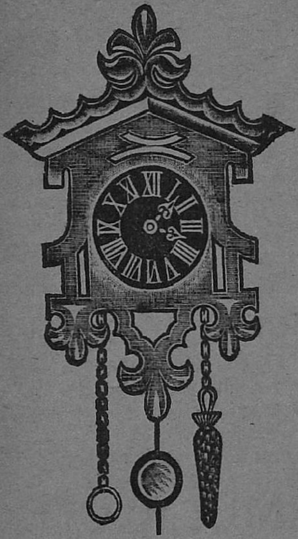

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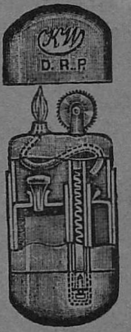

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No Soul shall acquire any merits or demerits but for itself; and no burdened soul shall bear the burden of another.

—*Sura Anam.*

WHAT JAINISM TEACHES.

BEFORE we begin to say something of the teachings of Jainism, it seems necessary to explain the term 'Jainism'. It means the religion of Jina. The word Jina means Conqueror. The conqueror here meant is not the conqueror of any fort, city or kingdom but the conqueror of the enemies of his soul *viz.*, passions. By subduing his enemies the Jina purifies his self and attains infinite knowledge by which He understands at one and the same time the past, the present and the future. He knows the Truth of the Reality and teaches it to the living beings in order that they may also become like Himself. Jainism is not the religion taught by any one man at any one particular time only. During the course of the immemorial past it was being taught by several Jinas at long intervals of time and during the period of the unfathomable future it will be taught to mankind from time to time by the Jinas that are to come.

The teachings of all religions fall mainly under four heads, God, the Universe, the Soul and the Path of Salvation. God's relation to the Universe, the place of Man in it are the subjects of their

philosophy and metaphysics. We shall now see what Jainism has to say on these points.

Jainism being preeminently a system based on Logic, rejects the popular theory of God being the creator, protector and destroyer of the Universe as being contrary to reason. The Jaina thinkers have proved that by attributing the deeds of creation, protection and destruction to God we do not declare Him to be all-wise and all-powerful but as being only ignorant and weak. According to Jainism God is the pure and perfect soul that has the qualities of infinite knowledge, infinite perception, infinite power, and infinite bliss. He has nothing to do with the Universe which was never created and which can never be destroyed. The universe is composed of two eternal realities, the living and the non-living substances.

Soul or the living substance is the central theme in the Jaina system. It is existing from eternity and will exist for ever. Potentially it is pure and perfect like God and has the same infinite qualities of God. But these infinite qualities are hidden in the soul by the foreign matter called *Karma* which have come in and mixed with the soul.

The teaching of Jainism about man is peculiar to itself. Man is the master of himself. He is the architect of his own life. By his own actions he rises or falls, enjoys or suffers. He has got no saviour besides himself. The doctrine of individual responsibility is the main current in the Jaina Philosophy. Because of this individual responsibility the experiences good and bad are also confined to the individual. No soul can taste the fruits of another. So in the final state of Moksha or Liberation also the souls are equal. The idea of serving in Heaven or thronging about the radiant throne of a Supreme God like the children around their father is against the Jaina conception of Godhood. Every man can become God. That is the sublime teaching of Jainism.

The path to Salvation or the means to become God is first to equip oneself with Right belief, Right knowledge and Right conduct. The entire code of Jaina Ethics is based on the Doctrine of *Ahimsa.* Ahimsa or non-violence is to be observed by all in their thought, speech and action. No injury should be done to any living being

on any account in any of the three ways. The dictum of Christ 'Love your enemies and bless them that curse you, is but a reflection of the Jaina teaching 'Regard your enemy as your *best* friend.' Every true Jaina considers the man who does injury to him as only helping him in the path of Salvation. Because every difficulty that we have to suffer is but the inevitable result of our *karmas*. The man who may bring us the difficulties and troubles is only helping us to experience the effects of our evil actions which must inevitably visit us sometime or other. If we hate our enemies and do injury to them, we only reload ourselves with bad Karmas. If we love only those who are kind to us we reap no good. The words of Christ 'If you love them that love you what thank have you' may be remembered here.

Along with *Ahimsa*, *Aparigraha* or non-attachment is also to be observed by every man who is on the path to Moksha. In the case of laymen the non-attachment is only to a small degree. A layman has to own some things for his comfort and convenience in life. But as he advances in his spiritual career he gives up one thing after another until at last he bids good-bye to his home and family, goes to a forest or a mountain or any secluded place, renounces even his last garments and appears like a child. Now his only business is to think on the qualities of God and meditate on his self

The evils of lying, stealing and adultery cannot be found in those who practise to the fullest extent *Ahimsa* and *Aparigraha*.

To conclude, Jainism teaches that the Soul of Man is eternal and is potentially God. It is its own saviour and can become God by walking on the path of Right Belief, Right Knowledge and Right Conduct which consists of non-injury and non-attachment.

—*Syadvadin.*

The Importance of Sruta Panchami.

SRUTA PANCHAMI is the fifth day of the bright half of the month of Jeshta. This year it falls on the 7th June. It was the day when the Blessed Sri Kunda Kunda Acharya first wrote the doctrines of Jainism (*Jain Siddhanta*) in the form of his books. The following account about him is translated from a Tamil manuscript.

In the country called Pitata there was a town Kurumarai by name. In that town there lived a very wealthy *Vaishya* Karamundan with his wife Srimati. They were very pious, virtuous and generous. They were true followers of Lord Arhat and they often delighted in giving food to ascetics. There was in their service a cowherd named Mativaran. His daily work was to drive the cattle of his master to the neighbouring fields and forest, graze them there and take them home in the evening.

According to his practice he drove the cattle one day towards the forest where he formerly used to go. There he found to his wonder and fear that the forest was almost burnt down to ashes, but somewhere in the middle of the forest there stood a tree with green foliage, fresh flowers and fruits. This kindled his curiosity and increased his fear. But a desire also rose in him to go near the tree and find out the cause of the strange phenomenon. He slowly went near the tree and looked about it on all sides when lo! he beheld a *Shastra* placed on a branch of the tree at its top. He rightly thought that the great miracle must have been due to the presence of the *Shastra* on the tree. He wanted to worship it daily. So he bathed, took some flowers in his hand and did a puja to the scripture. Then he reverently took the *Shastra* and carried it home on his head. He installed it on a high seat in his house and was daily worshipping it in his own way.

One day there came to the town a great saint named Srutasagara whom Karamundan respectfully invited and offered food. Mativaran brought the *Shastra*, placed it before the saint and saluted him. The saint blessed the cowherd saying that those who worshipped the *Paramagama* (the Great Scripture) should get

celestial and eternal happiness. Karamundan who had no child till then prayed to the Saint that he might bless him to get children. The ascetic replied that he would get a son whom he should hand over to the ascetic as his disciple and afterwards he would beget more children. Mativaran who had been present at this interview and who was very much attracted by the grandeur and princely living of his master longed to be born after his death as the first son of his master. As days passed on the cowherd died and took birth as the first son of Karamundan. The child wast named Kunda Kunda. He was very beautiful and intelligent. When he became a boy his parents gave him over to the Saint who blessed them that they should have many children of long life. Then the Saint placed the boy under the charge and tution of a Brahmachari who taught the boy all philosophy and science Kunda kunda, as he grew up in age, became more and more learned and wise. When he came of youthful age his teacher asked him to go home and live with his parents. Though he was not willing to go home, he did not like to disobey his master. Accordingly he went home and lived some days there. But when he studied in person the conditions of life in *Samsara*, he got *vairagya* and wanted to become an ascetic and do penance.

Leaving his home he went to the Saint and requested him to initiate him into the order of ascetics. The Saint who was already acquainted with the wisdom, saintliness and profound learning of Kunda Kunda gladly made him an ascetic and named him Kaundesa Mahamuni. Lord Kunda travelled to several countries and preached the truths of Jainism to the people there. He discovered that the memory of men was declining in strength from generation to generation and as such the teachings could not be handed down to posterity through the waning memory of the people. Even in his time the *Mula-tantras* were already forgotten. He was himself acquainted with the *Upa-tantras* only. Now he wanted to put them in writing and was looking for an auspicious hour to begin the work.

While it was so here, there was in the *Samavasaran* of Sri Ugandara Thirthankara in the country of Mangalavati in Purva-Videha, the *Ganadhara*, the head of the assembly was lecturing

to his audience about Samyaktva and *Samyak-drishties* when two *charana tapasis* rose up and said, "O Lord, May we know if thei is any *Samyak-drishti* in Bharata Kshetra?" The answer was, "There is one named Kaundesa." Thereupon the two *tapasis* came to Bharata Kshetra and went to the place where Sri Kunda was sitting and awaiting the most auspicious *muhurta* (time) which comes only once in twelve years, and making ready to begin writing the Jain Siddhanta. It was *panchami* of the bright half of Jeshta. The auspicious moment had almost come when the *tapasis* saluated Lord Kunda. He thought within himself, "If I now salute them and pass the time in receiving them and talking to them, I may miss the auspicious moment. So I will speak to them after commencing my work." Thus thinking he remained silent. The *tapasis* after staying there for a while returned to Videha and told *Ganadhara*, "O Indra among Munis! We do not find in Kaundesa any of the signs of a Samyak-drishti." The Ganadhara replied, "When you went there he was just then awaiting the auspicious *muhurta* to begin writing the *Paramagama* the Great Scripture. He is now standing in *Kayotsaga* and will not take his hands unless he sees you. Therefore go you at once to him and remove his *upasarga*." Accordingly the *tapasis* again came to Kaundesa, saluted him and sang his praises. Sri Kunda also returned salutes to them and received them with great reverence. When the *charanas* returned home to Videha, Sri Kunda Kunda also went along with them to the *Samavasaran* and there had his doubts in subtle points of philosophy cleared. After staying for a short time there he came back to his country and devoted his life to writing books and preaching the truths of Jain Religion in many countries. At the end of his career in this world, he took birth as a *deva* of the highest order in *Sarvartha siddhi* and is now there enjoying celestial happiness.

The people celebrate the *Sruta panchami* day by worshipping the *Sruta* and studying it.

Pramana-naya-tattvalokalamkara

OF

Sri Vadideva Suri.

Translated by ***Harisatya Bhattacharya. M.A., B.L.,***

(Continued from page 89 of Vol. XX. No. 4).

Sutra 21.

The contention that the Pramana and the Fruit are all imaginary is but unreasonable talk; for, this view is opposed to the real establishment of itself.

Commentary.

According to some thinkers, the attempt on the part of the Jainas to establish that the Pramana and the Fruit are in some sense dentical with and in some sense different from each other, is useless; for, the Pramana and the Fruit are both imaginary. The philosophers of the Syadvada School, however, criticise this position in the following way. The thinker who calls the Pramana and the Fruit imaginary must establish his position *positively*. Now, how is he to prove his position,—through the Pramana or through the Non-Pramana? If through the latter, his disputation is valueless and his position is unproved. He can neither say that he proves his position through the Pramana? For, what is the nature of the Pramana, used by him? If the Pramana, used by him is unsubstantial and imaginary, his position remains unproved and the opposite doctrine that the Pramana and the Fruit are real is substantiated. If, on the contrary, it is contended that the Pramana proving the imaginary nature of the Pramana and the Fruit is but substantial and real, then the sophist's own proposition is contradicted,—that the Pramana and the Fruit are never real or substantial.

Hence it is that the contention that the Pramana and the Fruit are all imaginary is opposed to its own substantiation.

Sutra 22.

Hence it is to be admitted that the Pramana and its Fruit have their real and essential worth and that they are the causes of fulfilment of all the objects of desire.

Commentary.

The above is the conclusion of the preceding debate,

Sutra 23.

A Pramana Fallacy is what is opposed to the four things regarding a Pramana viz., its Nature etc.

Commentary.

True Knowledge is attained through the avoidance of False Knowledge. The consideration of False or Fallacious Knowledge is accordingly connected with the consideration of True Knowledge In previous chapters, Pramana has been considered with reference to its Nature, Number, Object and Fruit. The four broad classes of the Pramana-Fallacy would be :—1. Fallacies, regarding the Nature of the Pramana, 2. Fallacies regarding its Number. 3. Fallacies regarding its Object and 4. Fallacies regarding its Fruit.

Sutra 24.

The Fallacies, regarding the Nature of the Pramana are :—The view that it is essentially Unconscious ; the view that it does not reveal the Self ; the view that it reveals the Self only ; the theory of the Undetermined Perception; and the Fallacy, consisting in Samarapa or Ignorance.

Commentary.

The above are the five forms of the Fallacy with regard to the Nature of the Pramana. These are illustrated below.

Sutra 25.

For instance : Contact etc. ; Knowledge, unconscious of the Self ; Knowledge, not revealing the Non-self ; Pure Sensation ; Illusion, Doubt and Inattention.

Commentary.

These are respectively the instances of the five forms of the Nature-Fallacy, described above. 'Sannikarsha' or Contact has been shown to be no more than a physical process. Hence it is not a Pramāna. Any theory, denying the reality or the knowability of the Soul would come under the second form of the Nature-Fallacy. Conversely, any theory, denying the reality or the know ability of the external reality would come under another class of the Nature Fallacy. To call 'Nirvikalpa' or pure, homogeneous, un-determined Perception, a Pramana would be an instance of the fourth form of the Nature-Fallacy. Finally, it need scarcely be said that the three forms of Ignorance viz., Illusion, Doubt and In-attention cannot give us valid knowledge and cannot be called Pramanas.

Sutra 26.

For, they are not the sources of certain knowledge about the Self and the Non-self.

Commentary.

The above has already been made clear.

Sutra, 27.

That which (falsely) appears as 'practical-direct' is a fallacy of that kind.

Commentary.

A more detailed description of the Fallacies regarding the Nature of the Pramana is hereby begun. The Pramana is either Direct (Pratyaksha) or indirect (Paroksha). The Direct Pramana again is either Practical (Samvyavaharika) or Transcendental (Paramarthika). What *appears* as an object perceived through the Direct Practical Pramana may be called an object of the Direct Practical Fallacy.

Sutra, 28.

For instance: To take Clouds for a Gandharva-city and to feel Misery as Happiness.

Commentary.

These are two instances of the Direct-Practical-Fallacy. It has been seen that the Direct-Practical Knowledge (Samvyavaharika Pratyaksha) is either Sensuous (Indriya-nibandhana) or Non-sensuous *i.e.*, purely Mental (Anindriya-nibandhana). The first instance here relates to the first form of that knowledge and the second to the second. As regards the Fallacies of Grasp (Avagraha) Attention (Iha) etc. their nature can be easily understood and hence they need not be illustrated here.

Sutra, 29.

That which (falsely) appears as 'Transcendental-direct is a fallacy of that kind.

Commentary.

In this connection, it is to be remembered that the Transcendental-Direct Knowledge Paramarthika (Pratyaksha) is either Vikala (or Incomplete) or Sakala (or complete).

Sutra 30.

For instance: 'The belief of the royal sage Sibi—that there are only seven islands and seven seas although there are countless islands and seas.

Commentary.

Clairvoyance or Avadhi-jnana is one of the forms of the Incomplete Transcendental Knowledge. The present instance is one of fallacious Clairvoyance, called the Avadhi-abhasa or the Vibhanga. It is said that King Sibi perceived that there were not more than seven seas and islands on the earth.

It is to be noticed in this connection that although we can have fallacious Clairvoyance, we cannot have fallacious Telepathy (Manah-paryaya) or fallacious Pure Knowledge (Kevala); for, the power of Telepathy is due to practised self-restraint and purity and Pure Knowledge, to the annihilation of all its obstacles.

Sutra, 31.

The Fallacy of Recollection consists in knowing a thing which was not perceived to be something which was perceived.

Commentary.

Recollection-Fallacy is the first form of Fallacy with regard to Indirect Knowledge. (Paroksha).

Sutra, 32.

For instance : To take an unfamiliar congregation of sages for one which was already known.

Commentary.

The above is the example of the Recollection or Recognition (Smarana) Fallacy.

Sutra, 33.

To identify one thing with another which is only similar to it ; and (conversely), to regard one and the same thing as two similar things,—cases like these are examples of the Fallacy regarding Conception.

Commentary.

Pratyabhijna or Conception, as shown before, gives us the Tiryak-Samanya or the Class-essence, the Urdhata-Samanya or the Substantial Identity etc. etc. The first of the above cases is one of the fallacy connected with the conception of the class-essence ; for, the class-essence gives only the similars and does never identify them. The second describes the Fallacy, connected with the conception of the substratum ; for the conception of the substratum leads to the obliteration of all differences whatsoever. The other cases of the fallacious Conception are to be similarly understood.

Sutra, 34.

As in the case of twin children.

Commentary.

In the case of twins, people often take one for the other and conversely, think the same child to be different on finding him on two different occasions.

Sutra, 35.

Induction-Fallacy consists in finding Pervasion where there is none such.

Commentary.

Induction or Tarka establishes the Vyapti or the invariable connection between two phenomena. If, however, we think there is such a connection where there is none such, we would be committing Induction-Fallacy.

Sutra, 36.

For instance : In the argument, ' He is dark-complexioned as he is the son of Maitra,' the proposition that ' Whoever is Maitra's son is dark-complexioned.'

Commentary.

Tarka establishes propositions of universal application. In the example, given above, the proposition, 'Whoever is Maitra's son is dark-complexioned' is said to be such a universal proposition. On examination, however, it will be found that there is no necessary relation between the sonship of Maitra and dark complexion. A dark complexion is dependent on one's mother's vegetable diet during her pregnancy etc. Hence our use of the process of Induction would be fallacious, if we establish such propositions as 'Whoever is Maitra's son is dark-complexioned.'

Sutra, 37.

Knowledge arising from the Fallacies of the Minor Term etc. is to be known as Deduction-Fallacy.

Commentary.

Herewith are begun the forms of Anumana-Fallacy. It may be noticed here that as Anumana is either ' for one's own sake' or ' for the sake of others', we may have two kinds of corresponding Anumana-Fallacy.

Sutra, 38.

Fallacies of the Minor Term are of three kinds *viz.*, That in which the Major Term is *Known*; That in which it is *Opposed*; and That in which it is *Undesirable*.

Commentary.

The Abode or the Minor Term (Paksha) has been already described as something which contains the Major Term or the

Proven (Sadhya); and the three characteristics of the Proven, as already pointed out, are, (1) that it must be something *unknown*, (2) that it must not be something *opposed* to the matters of observation and experience and (3) that it must be something *desired* to be proved. Hence the fallacious forms of the Minor Term (Pakshabhasa) would be three in number viz., (1)that in which the Proven is already a *Known* fact, (2) that in which the Proven is *opposed* to the facts of experience and (3) that in which the Proven is *not desired* to be proved.

Sutra 39.

One states to the thinkers of the Arhata School such truths as the Soul exists, provided his statement is not one of absolutely determined truth ; this is an instance of the Fallacious Minor Term, the Proven in which is already *known*.

Commentary

The Arhatas or the thinkers of the Jaina School hold that all things e.g. the Soul etc. are many-sided i.e., that each of them may be viewed from various standpoints and that various statements (apparently contradictory) may be made with regard to each of them. Hence they are prepared to admit every well-reasoned truth, provided the truth is not said to be an absolute one ; it is redundant accordingly to urge or argue the matter of such a truth before a Jaina.

This Fallacy (Pratita-Sadhya-dharma-viseshana) is otherwise called the Siddha-Sadhana or the Prasiddha-Sambandha.

Sutra 40,

The Fallacious Minor Term in which the Proven is *Opposed* is of many kinds ;—in as much as it may be opposed to Direct Perception, to Inference, to Authoritative Truth, Public Understanding, to One's own statement etc. etc.

Commentary.

The Fallacy, described above is of eight modes in as much as the matter of the Major Term in an argument may be *opposed* to Direct perception (Pratyaksha), to Deduction (Anumana), to

authority (Agama), to Public understanding (Loka), to one's own statement (Sva-vachana) to Recollection (Smarana) to conception (Pratyabhijna) or to Induction (Tarka). These are illustrated below.

To be continued.

THE JAINS IN THE PUNJAB.

[The following letter is addressed to us by the Secretary of the Shri Atmanand Jain Mahasabha, Zira. We publish it for the information of our readers. Ed. J. G.]

Sir,

For some time past Shri Atma Nand Jain-Mahasabha, Punjab (the provincial organisation of the Swetamber Jains) is engaged in the solution of a knotty question touching the very existence of the Jains in the Punjab.

The Jain population in this province numbers only 41,321 souls of which 22,220 are males and 19,101 are females. Thus there is a natural deficiency of 3119 females. The rich people who on the death of their first wives can easily get a second, a third and a fourth wife, have also to take their toll out of the scanty female population. As a concequence an appallingly large number of handsome stout youngmen are unable to marry within the Jain folds and the dread of social boycott, prohibits them to marry outside.

Of all the sects, the Swetambers are in a minority in the Punjab and are further divided into Oswals, Aggarwals and Khandelwals with no matrimonial relations with one another. In so little a community with divisions in itself the question of marriage has assumed a very serious outlook for hundreds of families which must cease to exist if no way is found to marry their young members. The Mahasabha is endeavouring hard to encourage marriage among the sects and subsects of the Jains. As everywhere the difficulty is owing to the deficiency of females; even this encouragement cannot relieve the fast diminishing community. In every town and village in the Punjab the number of Jain families is yearly decreasing.

To ascertain facts, Shri Atma Nand Jain Maha Sabha has recently collected some interesting statistics which I briefly place before you for your calm and calculated consideration.

The number of unbetrothed males and females up to the age of 40 has been counted at 31 representative towns and villages where the Jains reside. The result is 843 males and 484 females. The details are :—

Age ...	0—5,	5—10,	10—15,	15—20,	20—25,	25—30,	30—40
Males ...	255	168	150	93	71	26	60
Females...	222	155,	95	12,	0	0	0

A question of vital importance before the Working Committee of the Maha Sabha is now to widen the circle of marriages for the Jains of this province. It is needless for me to mention that the struggle for religious conversion is foremost in the Punjab. The Muhammadans, the Sikhs, the Arya Samajists, the Brahmo Samajists, the Dev Samajists and many others are hard at work to convert the people to their religion. The prevailing atmosphere of independence has already encouraged some youngmen to marry wherever they can despite the current social customs. The threat of boycott simply means a great loss to a tiny community.

Under the prevailing circumstances the proposal before the Working Committee and the Maha Sabha at large is whether or not to permit the youngmen to marry girls of the high class Hindus who are vegetarians.

On behalf of the Maha Sabha, I have the honour to invite your well considered proposals to widen the circle of marriage in strict accordance with our religious precepts. I request you to kindly throw some light on the proposal to permit the Jains to marry among high caste vegetarian Hindus. If it be allowed, will it infringe the religious principles in any way the least ? I shall feel extremely obliged if you will supply me with Shastra Authorities in favour or against the proposal, so that we may be able to do the best thing. The Maha Sabha stands not for cutting the Gordian knot but to smilingly unravel it.

I once again request you to kindly bommunicate to us the following :—

1. Proposals to widen the circle of marriage.
2. Your views as to what sort of man should be penalised by social boycott.
3. Shastra authorities for or against the proposal to marry outside the Jain community.

The Casket of Gems.

(*Continued from page 98 of the last issue.*)

The Eleven Stages of Laymen.

பதினோர் நிலைமையர் சாவக ரென்று
விதியினுணரப்படும்

160. It is understood from Scriptures that the Sravakas are of eleven stages.

காட்சியிற்றிண்ணென்று சீல விரதம்
மாட்சியிலான் தரிசனன்.

161. He who has firm Faith but who does not observe *sila* and *vrata* is called *Darsanika sravaka.*

வதமைந்துஞ் சீல மோரேழுந் தரித்தான்
விதியான் விரதி யெனல்.

162. One who properly observes the five *vratas* and seven *silas* is said to be a *Vrata sravaka.*

எல்லியுங்காலையு மேத்தி நியமங்கள்
வல்லியான் சாமாயிகன்.

163. One who does worship to Jina and performs his religious duties in the prescribed hours both day and night is called a *Samayika sravaka.*

ஒரு திங்கணால் வகை பவ்வமே நோன்பு
புரிபவன் போசதனாம்.

164. One who observes the *prosadopavasa virata* on four fasting days (the 8th and the 14th days of the bright half and the dark half) of every month is called a *prosadopavasa sravaka.*

பழ மிலைகாயும் பசியத்துறந்தா
னழி வகன்ற வச்சித்தனாம்.

165. He who does not eat over-ripened fruits, green leaves and green vegetables is said to be a *sachitta virata sravaka.*

இருளின் கணால் வகையூணுந்துறந்தா
னிராத்திரிய புத்தனெனல்.

166. One who does not take any of the four kinds of food after sunset is called a *Ratri abhukta sravaka.*

உடம் பிணையுள்ளவாறோர்ந் துணர்ந்து காம
மடங்கியான் பம்மனெனல்.

167. One who has studied the real nature of the body and has given up sexual intercourse is a *Brahmachari sravaka.*

கொலை வருமாரம் பஞ்செய்தலின் மீண்டா
னலகிலனாரம் பனெனல்.

168. He who abstains from doing such occupations which cause *himsa* is an *Anarambha sravaka.*

இருதொடர்ப் பாட்டின் கண்டுக்க மறுத்தா
னாரிதின பரிக்கிரகன்.

169. One who renounces all attachment with the two kinds of possessions, internal and external, is an *Aparigraha sravaka.*

யாது முடன்பாடு வாழ்க்கைக் கணிலவன்
மாசிலனனு மதன்.

170. He who does not give his approval in respect of any worldly undertaking is a faultless *Anumativrata sravaka.*

மனை துறந்து மாதவர் தாளடைந்து நோற்று
வினையறுப்பானுத் திட்டனாம்.

171. He who gives up home, goes to an ascetic and performs austerities and thus destroys his *karmas* is an *utkrishta sravaka.*

முன்னைக் குணத்தொடுதத்தங் குண முடைமை
பண்ணியதான மெனல்.

172. The sravaka in each one of the aforesaid stages has all the qualities of the sravaka of the preceding stages.

பாவம் பகையொடு சுற்றமிவை சுருக்கி
மோவ மோடின்றியுணர்.

173. Lessening one's attachment to relatives etc., being without any sin, enmity or excessive desire, one should understand the Truth.

அருங்கலச் செப்பினை யாற்றத் தெளிந்தார்
ஒருங்கடையு மாண்புதிரு.

174. Honour and happiness come to those who understand fully the 'Casket of Gems'.

வந்தித்து மோதினுஞ் சொல்லினுங் கேட்பினும்
வெந்து வினையும் விடும்.

175. Even the torturing *karmas* wither away from the soul of one who respectfully studies, or expounds or hears the book.

தப்பினின் மீளாக் கடுத்தவனீருற்ற
உப்பினின் மாய்ந்து கெடும்.

176. The austerity of one who does not turn away from the wrong path is destroyed and lost as the salt thrown in water disappears,

காமம் வெகுளி மயக்கமிவை மூன்ற
ஞமங்கெடக் கெடு நோய்.

177. The disease of *karma* is destroyed when Lust, Anger and Delusion are destroyed.

முத்தி நெறிகாட்டு முன்னறியா தோர்க்கெல்லாஞ்
சித்தியருங்கலச் செப்பு.

178. The Gasket of Gems shows the *Moksha-marga* (Path to Salvation) to those who do not know it before

தீராவினை தீருஞ் சித்திப்பத முண்டாகும்
பாராயருங் கலச்செப்பு·

179. The undestroyed *karmas* can be destroyed ; the status of Siddhahood can be attained. Therefore look ye into the Casket of Gems.

நச்சரவணி நிழல் பச்சை மாமலைதனை

நிச்சலு நினைப்பவர்க்கச்ச மில்லையே.

180. Those who meditate daily upon the green mountain situated under the shade of the hood of the poisonous serpent are rid of fear.

Lord Parsvanatha is referred to here as the green mountain because His body was of green colour.

Finis

—C.S.M.

JAIN LITERATURE SOCIETY.

REPORT AND ACCOUNTS

for the year ending 31st December, 1923.

With reference to the proofs of part of the translation of the Pravacana-sara mentioned in last year's report, these have been undergoing revision by Dr. Thomas in correspondence with the translator. As far as page 128 is now in type, and a portion of the revised proof has been sent out to India. The Society is still without sufficient funds, to the extent of at least £50, to pay for the printing and publishing of the whole work.

During the year 1923 fourteen copies of Chief Justice J. L. Jaini's "Outlines of Jainism." and ninety-four copies of A. J. Sunavala's "Vijaya Dharma Suri, His Life and Work," were sold by the Cambridge University Press.

In January, 1923, we received a donation of £1 from Messrs. P. Dass and K. P. Jain, of Aliganj. The interest on the Bank Deposit of £175 amounted for the year 1923 to £2 12s. 1d., and the expenses for reports and stationery were £1 10s. od. The balance on the General Account at the beginning of 1923 was £73 3s. 7d. and is now £75 5s. 8d.

BALANCE SHEET at 31st December 1923.

Liabilities.	£	s.	d.	Assets.	£	s.	d.
Funds for :—							
Pravacana-sara	45	0	0	Bank Deposit Account	175	0	0
Syadvada-Manjari	70	0	0	Bank Current Account	50	12	10
Saddarsana	35	0	0	Cash in Hand	4	0	2
General Account	75	5	8				
Proceeds from Safe of book, "Vijaya Dharma Suri" ...	4	7	4				
	£ 229	13	0		£ 229	13	0

Examined and found correct.

January, 1924.

Hon. Sec. H. WARREN,
84, Shelgate Road,
London, S. W. 11.

G. H. SHEPHERD,
Chartered Accountant,
(*Hon. Auditor*).

Notices of Books and Periodicals.

'*Studies in South Indian Jainism*' by Prof. M. S. Ramaswami Ayyangar M. A., and Dr. B. Seshagiri Rao, M. A., Ph. D. of Maharaja's College, Vizianagram. Price Rs. Four.

We most gladly welcome the present volume as the first of its kind on a subject generally misunderstood by the people and hitherto nelected even by scholars. The days when Jaina Kings ruled in South India, when Jaina sadhus wondered from village to village preaching *Ahimsa* and simplicity of life, when they sat as literary Dictators in the academies, are gone. That which was responsible for the culture and civilisation of the Dravidians has now become almost a Greek term in India and the presence of a Jaina in a Hindu Society is almost a strange phenomenon. But there are enough vestiges still to testify to the greatness of the Jains in S. India. Jaina influence is seen in the literature, architecture, and in the religious life of the people in the Deccan. The

book before us gives in a connected form all the available information on the history of the Jains from the time of the migration of Bhadrabahu which is the starting point of the *revival* of Jaina activity in South India. The book consists of 2 parts and the 1st part on the Tamil Jains is written by Prof. M. S. Ramasawmi Ayyangar. The following are the topics dealt with in the several chapters. Early history of the Jaina Sect, the Jain migration to the South, the Jains in the Tamil land, the period of Saiva Nayanars and Vaishnava Alvars, the modern Period, the Jains and the Tamil literature, the Jains in the Deccan and the Sangam-Age. The use of Sanskrit and Prakrit derivatives in Tamil works, the preaching of *Ahimsa* and simple moral code and temple building and idol worship on a grand scale are some of the Jain contributions to the South Indian Culture Two points are worthy of mention in these studies. Prof. Ayyangar shows the Kalabhras who conquered the Pandyan kingdom to have been Jains. After examining all the conflicting opinions about the Sangam age, the learned author maintains that the Sangam could not have existed before the 6th century. A. D.

The 2nd part of the book on the Andhra-Karnata Jainism is contributed by Prof. B. Seshagiri Rao, M. A. The learned author points out that the history of Jainism in Andhra Karnata Desa helps to fill in the gap between the fall of the Satavahana power in the Deccan and the rise of the Chalukyas. The first Chapter gives the evidence of Tradition. The Jains had already, become prevalent in Kalinga and Andhra even before Buddhist propagandists entered there. Wherever they went the Jainas gained ground and commanded respect because of their genuine scholarship and high character. The learned auother refers to an incident of the Jainas performing goat sacrifice at a place called Kurimari. We hesitate to believe it. We have only to point out that the moment a Jaina thinks of shedding blood he ceases to be a Jaina. In the incident quoted the people who made the sacrifice might originally have been Jains, but as the learned author himself points out, the reaction of the surrounding Vaidica Dharma on their faith and life turned them into non-Jainas. The second chapter on Epigraphia Jainica gives a list of all Jaina epigrahs hitherto discovered.

The last chapter gives us a conspectus of the Jaina contribution to literature and knowledge as represented by the Sanskrit and Kannada manuscripts of the oriental library in the Madras Museum The Jains, besides writing books on their own Religion and Siddhanda, had written on Rhetoric, Grammar, Logic, Ethics and Politics, Geography, Arithmetic and music. The Jains had also influenced Telugu literature.

We thank the learned authors for their "Studies" which really throw much light on a people who were once responsible for the high culture and civilisation of the South Indians. These studies offer fields for exploration of historians philologists, epigraphists and archieologists. We hope that this volume will be of great use to students of South Indian History.

NOTES AND NEWS.

Sri Kundakunda Ashram.

Our Readers may be aware that Babu Dhanendra Das, a Zamindar and Banker of Arrah made a pilgrimage last year to the Jain sacred shrines in South India when he paid a visit to the Ponnur Hill which is held in great veneration by all the Jains as the sacred place where Shri Kundakunda Acharya lived and performed *tapas*. The Babu who is a true follower of Jainism and who is a sincere devotee and an ardent student of Shri Kundakunda took on the hill several vows of a *Sravaka* and made up his mind to pass the rest of his life as a Brahmachari. He is now at Ponnur building an Ashram in front of the Hill where the Jain ascetics may live and do their religious duties. It is hoped that the building will be opened sometime next month and it will be called "Shri Kundakunda Ashram' after the name of the great Acharya who was the first to *write* down the Jaina teachings.

J. S. M. Mandal Rawalpindi.

The eleventh anniversary of the Jain Sumati Mitra mandal of Rawalpindi was celebrated at Rohtas on the 20th April, with Lala Keuramall Jain as the president. The annual report by the secretary showed the good work which the Jain Kanya Pathsala, Jain Sumati Ratri Pathsala, the Shastra Bandhar and the Tract Mala have been doing. The mandal was started for the purpose of spreading the truths of Jainism. In the beginning it had very few members and no funds. But during its career of eleven years it has steadily grown to be an important institution in the Punjab with a fund of nearly 24 thousands. We offer our congratulations to its members and wish them and their mandal all success.

* * *

Mr. C. L. Jain, Secretary of the Digambar Jain Tirtha Kshetra Committee has sent us the following Copy of Telegram sent to H. H. Maharajadhiraj Maharana Sir FatehSinghji Bahadur Udaipur and Maharaja Kunwar Sir Bhupal Singhji Bahadur,, Udaipur.

A Prayer

" Understanding that Dhwajadand ceremony of the Kesarianath Rikhabdeoji is going to be performed shortly by non-Digamber Jain Amnaya which is likely to affect the religious susceptibilities of Digamber Jains of India to a great extent. The temple in question had its origin to the said sect of which there are many undisputable and cogent proofs and mere enquiries will validate the facts Mewar has from the most remote period afforded refuge to the Digamberas and their religion and Your Highness's worthy ancestors have extended their protecting hands to the professors of this religion in all the vicissitudes of their fortunes. Illustrious Bharat-kul-Pati Maharana Shree Pratap Singhji and others of Your Highness's ancestors helped the cause of religion and Your Highness is a staunch supporter of religion. Hence we the Digamberas earnestly pray and hope that Your Higness be pleased to direct Dhwajadand ceremony to be performed according to the injunctions of our Shastras and by our Acharyas instead of others and thus protect the hitherto undisturbed religious sanctity from being polluted. We rely upon Your Highness's just and impartial consideration and necessary orders. We pray for your Highness's prosperity." We hope the prayer will receive due consideration at the hands of their Highnesses.

* * *

S. D. Jain Hostel Allahabad.

The only Jaina Hostel in United Provinces recognised by the Allahabad Teaching University is an ideal home for Jain students reading for the Intermediate, Bachelor and Master of Arts, science and law examinations.

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It is situated in a healthy locality in immediate vicinity of the University buildings.

The hostel has been recently fitted with electric light and also fans in the new Lecture Hall and Reading Room. Decent single-seated rooms have been added.

A Jain Temple, Religious Instructions, a good Library, an akhara and a delightful Garden are some of its distinguishing features and there is a very healthy corporate life. A nice magazine is published three times during the session.

Lodging is free. Special arrangements for Intermediate students. For further particulars and admissions apply to Mr Lakshmi Chandra Jain, M.A., LL.B., Hony. Warden.

* * *

A Jaina Hostel at Madras.

Mr. S. Nagarajiah writes :—

"I am glad to announce to the Jaina public that Messrs. K. Raghuchandra Ballal, M. L. C. and D. Manjiah Hegdeyar of Dharmastal, both leading Jains of south Kanara have been kind enough to open a Hostel at Madras for Jaina students for which generous deed our community must be very grateful. While there has been absolutely no shelter for Jaina students so long in Madras, this comes as a boon and it is earnestly hoped that such of the students as are intending to proceed to Madras for their study will make the best use of this opportunity. They will have free lodging in the hostel as long as they wish to continue their studies. While remaining highly thankful to these two gentlemen, I earnestly hope that they will be still more kind to create some more facilities for the poor and deserving students of our community. Intending students are requested to send their applications to Jaina Gazette Office, Madras before the 30th June."

We thank these two gentlemen, who are famous for their charities in South Kanara, for their kindness in starting a Boarding Home for the Jaina Students in Madras. This is the first time when such a Boarding Home is opened in the metropolis of the southern presidency. All honour is due to them for having begun the right kind of charity and for supplying a long felt want. The difficulty of getting convenient lodging in the city was hitherto confronting the Jain students desiring to receive higher education in Madras. And now since this difficulty is removed and since the lodging will be free, we believe that our students will make use of this opportunity. We hope that the generously inclined brethren Mr. Ballal and Mr. Hegdeyar will kindly do such other charities as may benefit the Jain students for which they will ever remain grateful.

THE

HEALTH

A Monthly Journal devoted to Healthful Living
Published in English, Canarese, and Tamil.

EDITOR & PROPRIETOR

U. RAMA RAU, M. L. C.

Medical Practitioner of 25 years standing and Member, Madras Medical Council.

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